

Christianity—by God,—I do not think water will always have fought many of our corrupt and selfish desires; inspired with hope given to the elder generation than any money, the greatest have faith in God, and, broken, and for an untried Christianity, there will be the symbols of God of it in their hearts, dimmers in the Christianity ennobled it, in the mind and in the breath through inspiring the gross moral sense of the political economy realities of men in our time, in the statesmen, venal and utterly corrupt slavery may be Christianity. It should be destroyed, iniquities, or, at the spirit and truth for twenty-five years and not Mammon, that I should devil tread it out rather would I the earth with aggressions small into himself the

It is a common in favor of liberty, Christianity is liberty, not of the very of the New Testament, trine of devils, slavery, does not what is it none other liberty to love, and just Christianity is love. I know we have perhaps more kindness, who have, deserve to heard them utter Christianity.

of Christianity pretensions of vanity, ministry, and position. I grow weary. I have a concern here there is no truer exemplification in the Church by our children on such occasions, our wrongs do more illustrate the cross of Christ, legislation could country would of Christ was Christian mischief, of men, as the Temple of those in the pulpit who sell men and cleansing and glory to be to the mountains

Loud calls upon the platform

SPEECH

Mr. CHAIRMAN will detain their any remarks, experience Greece before an and anniversary of the joy that this city among the as an earnest has been made of this great part, I feel a fearful. It is a country has policy, with country. They all the power speech. They the expatriated the United States perpetration. They have taken in even speoted in even past few years complishment me that Mr. Fugitive Slave as he picked up that truck of that in its track. women, come virtually have selves driven sequence of

But as to the Northern the relation of the strong and s by direct slave as he cannot forget compacts, nation, can Northern Slave Power slave, as he the slaves They intend upon the slave done.

Then in a to suppress lack the lips of the limbs of give peace to the slavehood the wicked, silence the Lloyd Garrison organization They might They might "Uncle it, and to the four would be it own country art verily Slavery of Lord Grant peace with fal. I am

of the American people. I stand for the
 of a speech, there were
 I feel
 did afford him the
 M. Mr. Beecher, if is
 great applause.
 EDWARD BEECHER.
 here or any when,
 Is. It is one thing,
 when you are outside,
 tongue when you get
 speak, yet I feel as if
 me in a great assembly
 not bear a testimony.
 Phillips, as I certainly
 wish to give this con-
 to the great end to be
 a sort of gull, if,
 I feel my testimony, I
 which I have given—
 my life—a testimony
 of God's throne,
 and energy than ever
 at the abolition of
 (Applause.) I cannot
 regret, nor can I say
 inclines me to ag-
 uments charmed to bar
 I have seen that I, a
 at he says, it is a
 must say, there is a
 his ground, either in
 h. It may be pe-
 so it is. I am,
 Surely, I do not
 prately for ever bearing
 would be what to
 be beloved—what to
 allowed, was less than
 country, no less of
 beyond them) to
 ocean to the other—
 is to be a land whose
 the maintenance of
 foundation of liberty
 and to hold it for
 with our free prin-
 had slavery—not
 beyond our con-
 up like a fungus in
 and toughness of a
 I am heart-
 opinion. I am heart-
 still, I do not
 say frankly, if the
 land for ever un-
 ding; or, numbered in
 I shall be free; I
 sooner than Calis-
 being better than Calis-
 attacked Union without
 the power and
 perish. If it is to be
 of oppression, let it
 man liberty is that
 of all governments,
 and dignity.
 values only as the
 enfranchisement and
 are I believe that our
 States will, ere long,
 y, I stand for the
 of yet not merely
 Christianity—no, no

For the first time in several years, the interesting little clique of the adorers of Mr. Garrison, have favored New York with a meeting. On Wednesday morning an Anniversary was held at the Chinese Buildings, in presence of a large audience, attracted by the hope of something strange and comical, wherein they were certainly not disappointed. Mr. Garrison presided at the usual place, and the proceedings were like the meetings formerly held as to produce a pleasing antiquarian illusion—and affording a striking illustration of the conservative character of the principal speakers. There were Mr. Garrison, Wendell Phillips, Lucy Stone, Abby Kelley, Edmund Quincy, Ellis Gray Loring, and others. The addresses were all delivered with countenances unchanged, and speech sharper, with plans as impracticable, ideas as narrow, and hostilities as virulent as ever. Time, that mellows all things else, has had no effect upon these. The addresses, too, were the same: the rotund and magnificent sentences of Mr. Phillips could be almost repeated verbatim; and the fiery and eloquent spirit with those that year after year have constituted the stock-in-trade of these Anniversarys. The only novelty of the meeting that would indicate progress, was the loss of Frederick Douglass, and the gain of Rev. Henry Ward Beecher. Mr. Douglass's great speech was given to the American and Foreign Antislavery Societies, and was a fresh tribute to the proceedings by one of his stirring genius and popular addresses.

We have great respect for the sincerity of this worthy little band. Their constancy is heroic for years they have uncomplainingly put their hands in their pockets to sustain Mr. Garrison, the Liberator, and speaker, and to keep alive the traditions and meetings by which the historic existence of this body has been periodically made known. Men of wealth as they are, they could give no better evidence of their sincerity—unless it be, to read the periodicals they support, of which we cannot be sure. But we need not, if we could report the number of copies of the Liberator sent to the world—and have been for years. It will be enough to say that four addresses were made—by Mr. Garrison, Mr. Quincy, Miss Stone and Mr. Phillips, besides Mr. Douglass and Mr. Beecher's brief remarks. The meeting passed off in an uninteresting manner, and New York interrupted the proceedings by the dissenting and noisy interruption, that by violence—*M. Y. Evening*.

The Anti-Slavery party was highly represented, and uttered the usual amount of indignant eloquence, with the usual array of reckless vituperation. We are surprised to find so brave and honorable a man as Mr. Wendell Phillips repeating categorical and unqualified statements, and then being refuted to the satisfaction of all candid minds. These men lose with the judicious far more than they gain with the fanatical by such unjust denunciations. If there is any cause that can stand upon its own merits, and be advocated by the sincerest and most disinterested of men, it is the cause of human freedom against chattel slavery.—*New York Christian Inquirer*.

What the *Inquirer* calls a 'reckless vituperation' is simply the fearless utterance and application of the truth, without regard to persons. As for Dr. Dewey, his willingness to send, now his mother and anon his brother, into slavery, if need be to save the Union, can be proved by too many witnesses, who heard his declaration, to be successfully denied at this late hour.

Rev. HENRY WARD BEECHER, being called on at the conclusion of Wendell Phillips's speech before the American Anti-Slavery Society, made some remarks in opposition to the Anti-Church views of Mr. Phillips, which—on one point, at least—aroused a vigorous and well-merited opposition. In commenting thereon, for a copy of the remarks which had passed under Mr. Beecher's deliberation, we give its utterance; and such we find in this week's *Anti-Slavery Standard*. The passage we deem to be as follows:—

'My earnest desire is that Slavery may be destroyed by the manifest power of Christianity. If it were given me to choose whether it should be destroyed in fifty years by selfish commercial influences, or, standing fifty seventy-five years, let them the spirit and trophy of Christ. I had rather let it linger twenty-five years more than I would honor and not maintain, in destruction of it.'

Now, as so far as this passage indicates a preference that the Abolition of Slavery should be impelled by Principle rather than Interest, Philanthropy rather than Selfishness, Christianity rather than Mammon, we heartily agree with it; but we think that the delay of Slavery should cease in 1860 through secular and not through Christian influences. In 1860, the influence of Christianity we should hesitate, ponder, and wish to 'take time'—of those in bondage, before agreeing to its twenty-five years' postponement for the glory of Christ. We would rather wait until the lash, the coffee and the auction-block for that generation—to have mere infants sold from their mothers' breasts and daughters marketed for share—till 1885, in order that Christianity might reach the glory of its overthrow, why then we would think about it. Nay, we would wish to interrogate Christianity herself, and learn whether she would prefer to have the abominations and cruelties inseparable from the ownership of man by man continue a quarter of a century, in order that its overthrow might redound to her own glory. We estimate the year 1860 as being somewhat longer than it has been. Some clerical, the Parable of the Good Samaritan would have been improved by a supplementary regret that the man who tell among thieves had not been mangled and bleeding half a day longer until some Christian came and said, 'Thou wouldst have had compassion on him.'—*N. Y. Tribune*.

RHODE ISLAND CONVENTION.—The Temperance women in this State, are soon to hold a Convention for the purpose of choosing delegates to the World's Convention, to be held in New York, on the sixteenth day of September next, and to act upon other business of general interest. We are glad to hear that we are not excluded either from the Convention or from the platform. Doubtless these Temperance women are of opinion that men have as valid a right to speak and act in behalf of this cause, as themselves. We are therefore supposable that they will stand by the reformers who are engaged in the State should come forward and claim a right to work also.—*R. I. Freeman*.

THE BIBLE CONVENTION.

To the Call for this Convention, (which is to be in Hartford next week, commencing on Thursday) more than one hundred and sixty names have appended, of men and women somewhat extensively known for their interest in the cause of suffering humanity universally, and for their hearty advocacy of it; they appeared to be the truth, though it subject to the foulest imputations and the most trying persecutions. It will be seen that the Call is expressed in exceptional language; that it assumes nothing in favor of or against the claim of plenary inspiration; it simply states the undeniable fact, that various and conflicting views of the authenticity, divinity and authority of the Bible are honestly entertained in our community, and cordially invite to a free conference of persons of every shade of opinion, and of every age, to be more commendable than this? To meet here? Yes, it has already been denounced by the various and secular press, and will doubtless be misrepresented as to its proceedings. The senseless allegation of a 'infidelity' has been raised again in advance, and will be continued, to intimidate people from attending the Convention—with what success sequel will show. For one, it will stimulate us all more to be present, as we certainly intend to be. But the consciously corrupt, or the dastardly in soul, or the besotted in mind, will be afraid to come upon an occasion so interesting and so important. The Bible is the word of God—if every portion of it is divinely inspired—if it be the only rule of faith and practice—surely, it will not only bear the most severe investigation, but derive great and positive advantage from it. To say that its claims to a divine origin are neither to be examined nor questioned, is to exalt the effrontery and to practice the tyranny of

fort in the cause of emancipation.

On taking leave of his audience, Mr. CLAY reminds that he had addressed them as fellow-citizens, should bear away with him a grateful recollection of an evening's interview.

WILLIAM C. NELL, presented the following resolutions:

Whereas, we deem this a most auspicious occasion, a golden hour, fraught with grateful recollections of the past and inspiring hopes for the future—we therefore the pleasing duty of giving utterance to the notions now stirring within us; therefore,

Resolved, That we, the nominally free colored Americans, and those who have been redeemed from slavery here, in one fraternal union, pour forth our grateful gratitude to the honored and distinguished guest of the evening, CARLES M. CLAY, Esq., of Kentucky, for daring to do right when the multitude would wrong—er, in his own expressive diction, because we give a man his own wife, the father and mother the control of their own children, the child the protection of its parents, and man the fruits of his own industry; that we, for impartially applying the Golden Rule, be the victim of complicated and prolonged persecutions, a native Kentucky. For his firmness of purpose, faithfulness in his chosen mission of giving freedom to the slave, we tender him the unforgotten homage of grateful hearts, bidding him welcome, thrice we to this gathering of Freedom's votaries, appreciate his presence among us as ominous of that "good coming" when the soil of Republican America will be trodden by a tyrant or a slave.

Resolved, That whatever difference of opinion exist between anti-slavery friends as to the rightness of sustaining the present political Union of these States, we proudly recognise a UNION, the duty of adhering to which will never be questioned by any true lo-

Convention, on Wednesday, were very fully attended and the discussions of a highly interesting character. A full report hereafter.

✚ **SALLIE HOLLEY**, an Agent of the Mass. Society, will speak at WEST NEWTON, on Thursday evening June 24.

✚ **HENRY C. WRIGHT** will hold meeting at ACTON CENTRE, Sunday, May 29th. Subject: Aggression of individual and social man, and the obstacles to the way of true Progress, especially war and slavery.

✚ **PARKER PILLSBURY**, an Agent of the Massachusetts Anti-Slavery Society, will speak in SPRINGFIELD, on Sunday next, May 25, and at FLORENCE on Monday evening, May 30.

✚ **TO THE FRIENDS OF FREE DISCUSSION.** The undersigned, the Corresponding Committee, selected by a large number of individuals solicitous for the advancement of the cause of Truth and Humanity, by invite all who are friendly to free discussion, to attend a Convention to be held at HAVERHILL, COSSA Thursday, Friday, Saturday and Sunday, 24, 25, 26, 27 and 28th of June next, for the purpose of freely and fully canvassing the ORIGIN, AUTHORITY AND FLEUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

Doubtless a free interchange of thought is the mode of exciting inquiry and of arriving at the Truth. We desire, therefore, all who feel an interest in the question, without distinction of sex, color, sect or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual Freedom.

ANDREW JACKSON DAVIS
WILLIAM GREEN, JR.,
WILLIAM P. DONALDSON

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